14: Tamai--96 [3] J-2 (1896) 1896 Formosan Aborigines
116, 562, 684 Chin-hoan

The Tschinwan woman is the slave of her husband, and it is considered below the husband's dignity to listen to the advice of his wife. If the Tschinwan woman has an affair with another man, both are supposed to be beheaded.

22: Wiedfeldt--22-23 F-5 (1913) 1914 Formosan Aborigines
116, 837, 684, 597 Atayal

If a married woman commits adultery, she is killed by her husband or his clan, and the hut of the adulterer is burned. In addition to this, the guilty man, or his clan, has to pay the injured husband compensation as a substitute for the murdered woman. The amount of the payment is fixed by the head of the clan according to the adulterer between 25 and 30 rokosch-kaha. [MC: ornamented clothing used as money] If the adulterer is unmarried, he has no hut that can be burned, and he only has to pay half the compensation. If the guilty party or his clan does not pay [23] the injured party steals children out of the clan andsells them for adoption until the sum has been made up. No one knows what happens when a married man commits adultery with a single girl. To the Atayals, the real crime is adultery on the part of a wife.

22: Wiedfeldt--28 [4] F-5 (1913) 1914 Formosan Aborigines
116, 684 Atayal

Clan and tribe cooperate in the punishment of adultery.

22: Wiedfeldt--40 [3] F-5 (1913) 1914 Formosan Aborigines
116, 183, 627, 684 Atayal

An Atayal, unlike a modern cuckold, can not disregard this offence, but the clan, with its strict conception of marriage, will demand that the offence be punished, and if need be, will intervene in his place. Their simple and consistent legal principles are part of the flesh and blood of every Atayal, and are apparently more closely observed and less frequently violated than the individual regulations which are turned out by our parliamentary paragraph factories, which are a matter of concern to virtually only the parties interested for the moment. The penal law, civil law, and legal procedure of the Atayals, if I may be permitted to use these terms for the sake of brevity, could be put into the form of laws, if it were worth the trouble, and if, in so doing, their most characteristic features would not be lost. For this entire legal system consists of nothing but basic principles, from which one may safely deduce the necessary procedure for every individual case.

25: Plaut--41 U-4 (no date) 1903 Formósan Aborigines
116, 684, 837 Amis

Adultery and seduction. Adultery and seduction are judged in as many different ways as murder. Among the Amis and the Puyuma the usual punishment for adultery is execution; but the adulterer can ransom himself by paying a sum to the offended husband, provided the latter agrees to this.

25: Plaut--41 U-4 (no date) 1903 Formosan Aborigines
684 Puyuma

Adultery and seduction are judged in as many different ways as murder. Among the Amis and the Puyuma the usual punishment for adultery is execution; but the adulterer can ransom himself by paying a sum to the offended husband, provided the latter agrees to this.

25: Plaut--41 [2] U-4 (no date) 1903 Formosan Aborigines
116, 436, 684, 837 Atayal

The Atayal in the central part of Formosa punish the guilty wife and her lover by killing them at once. The seducer of a girl is also slain unless the girl's parents agree to accept ransom. The Atayal, who live farther north, make the adulterer give the injured husband between five and ten shell strings (the current money) or a weapon or other objects as compensation.

25: Plaut--41 [3] U-4 (no date) 1903 Formosan Aborigines
116, 684, 837 Tsou

The Tsoo require that the culprit give all of his personal property to the husband. If the adulterer is so poor that his possessions cannot be regarded as sufficient to constitute a ransom, the chief occasionally makes the payment for him, takes him as his servant and lets him work out the remainder. The wife's punishment is more severe. As her shame affects not only her husband, but her parents and brothers as well in an even greater degree, all take part in punishing her. After she has been bound and laid on the floor, each one comes up and whips the pubic region with rods. Then a vessel full of red pepper juice is brought, and each one in turn pours some of the biting sap into her vagina and spits in her face. After all of this they advise her to live a better life in the future, and finally she is given back to her husband.

25: Plaut--41 [4] U-4 (no date) 1903 Formosan Aborigines
116, 684, 837 Paiwan

Among the Paiwan all of the goods and chattels of the adulterer are given to the insulted husband; the woman is repudiated, and sent back to her parents or to her brothers. The seducer is seized by the members of the girl's family, taken to her house and forced to pay a fine which is commensurate with the position of the family in the tribe, and then he has to marry the girl.

31: Hofmann--624 N-3 (1909) 1912 Formosan Aborigines
116, 562, 684, 836 Tsou

In their marital relations they show a great respect for the women. The bachelors are not admitted to the houses and are therefore forced to practice continence. For that reason they inflict severe punishment on any member of the tribe who has violated a woman within the tribe, and in the case of a stranger, this offense is a casus belli.

In 1908 a Japanese forester violated the wife of a native in Rantaisan, in the region of the Hosha, an aggressive tribe; this led to a long headhunting expedition. The aborigines, even the women, were curious about the conquerors and therefore often went near their dwellings. The Japanese foreman was especially attracted by one woman and abducted her. She remained with him, probably because she was afraid of the severe punishment which the chieftain would administer. Her husband did not take the offense as seriously as her father-in-law, who forced his son to take revenge. Four Japanese workers who had had nothing to do with the affair were attacked by a group of natives and decapitated. The man who had abducted the woman was not one of the victims.

49: Wei E-5 (1955) 1955 AD1 Formosa
Formosan Aborigines AD4
Paiwan

565 291 [301] are only allowed to be worn by chiefs; and embroidered *liompao* (long clothe), *hoŋ na kinimaʔaŋ* (long skirt) and *kasuja tsino at sovanaŋ* (trousers) by chiefess.

Ornaments, especially *lailai* (feather ornaments), *patal na paŋaŋiliŋ* (hat-ornament made of leopard's teeth), *taʔata* (shoulder ornament made of a kind of shell), *tsalaral* (silver shoulder ornament), *aliatpula* (glass bead necklace) are only allowed to be used by nobles.

E. Right to perform ceremonies

565 554 a) Felicitation on having an elder offspring is only performed by the nobles. A gun and some iron ware must be sent to the maternal relatives on this occasion. This is called *ləmiɕi*.

565 583 b) A bride price is called *ɕiniliɕi*. According to the social status, it is divided into three classes: *mamatsaŋiraŋ*, *maluvtsivtsik* and *talaʔalalak*. *mamatsaŋiran* consists of a piece of cultivated land (*atunaŋaŋ*) a household of serf (*wadis*), five kinds of iron articles; *maluvtsivtsik* only two or three kinds of iron article; and *talaʔalalak* only two or three iron articles. The marriage ceremony also differs between nobles and commoners.

764 565 c) Funeral rites: At the death of a chief, the whole village wears mourning dresses for five days, *maluvtsivtsik* and *utsiputsipoŋ* a month. At the death of a *matuvtsivtsik*, his relatives and *utsiputsipoŋ* wear mourning dresses for a month, and his *umutel* five days. At the death of a commoner, his relatives wear weeds for a month.

F. Privilege from criminal trial

565 [687] a) A commoner will be fined a penalty of a pig, a bottle of wine, several iron articles by his lese-majesty (*napanuŋatsə*) to a chief. A noble commits no lese-majesty.

[554] b) If a commoner's house is carved, his body tattooed, and his clothes decorated, he is regarded as having committes a crime of arrogation (*napatsəra*). He will be fined a penalty of the same as that of a lese-majesty.

[685] c) The nobles commit no crime of robbery (*tsəmav*).

[682] d) A murderer must pay the equivalence of the price of the murdered which differs according to one's social status. If a commoner murdered a noble, all properties of his own as well as his brothers will be confiscated, and he himself will be exiled from the village.

[684] e) The nobles commit no crime of adultery, but a noble may ask penalty from one who commits adultery with his or her spouse. A commoner who ravishes a chiefess will be heavily punished and exiled from the village.